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ABSTRACT

The teaching unit can help upper elementary and secondary students understand their ethnicity, identity, and heritage. Using 18 activities, students trace their origins, assess the importance of ethnicity in their own lives, and document ethnic diversity in their community. Objectives in three areas are emphasized: discovery skills, values and value analysis, and recognition and knowledge about ethnic heritage and related concepts. Each activity is identified by one or more organizing concepts, such as perception, diversity, and heritage. Teaching strategies include group discussion, role playing, interviewing relatives, and spending time with people of different cultural backgrounds. Focus ranges from personal documentation of family traditions to awareness of stereotypes of unfamiliar groups. Students are encouraged to use local resources such as telephone books to map the ethnicity of their community. Also, they answer personal attitude questionnaires about their reactions to belonging to particular ethnic groups. The units can be used as supplementary activities in social studies courses, or they can serve as a two-week intensive program on ethnic heritage. The developers caution teachers not to force personal ethnic analysis on students who are unwilling. (AV)

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ETHNIC HERITAGE SERIES • VOLUME 1

TEACHING ABOUT ETHNIC HERITAGE

by

Gary R. Smith

and

George G. Otero

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Center for Teaching International Relations
University of Denver

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Center For Teaching International Relations

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This volume contains all teacher instructions and most student materials necessary for classroom use.

This experimental unit is being sold at cost for purposes of evaluation.

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INTRODUCTION TO TEACHERS

Spurred on by Alex Haley's novel, *ROOTS*, there has been a resurgence of interest in genealogy and ethnic heritage among many Americans.

This unit, prepared for use in upper elementary and secondary classrooms, is designed to aid students in linking their ethnicity, identity, and heritage. For those students who wish to trace their origins, we have included a section with specific instructions on how to begin. The remainder of the unit helps students assess the importance of ethnicity in their own lives and asks them to document ethnic diversity in their community.

FORMAT

The unit is divided into four sections:

Section One: ETHNICITY--SOME DIMENSIONS - focuses on defining ethnicity, on sorting out race and class as components of ethnicity, and on verifying diversity among the students themselves and in their community. This section provides students with a context for studying about ethnic heritage.

Section Two: ROOTS--TRACING YOUR HERITAGE - follows a genealogical format. It suggests specific steps and resources for documenting one's family origins. Students are asked to examine the ethnic component in their family histories. Data collected in this section can be used by students to assess the importance of ethnicity in their lives. Significantly, the rush to study one's "roots" has not been limited to America's minorities. The "Who Am I?" question cuts across ethnic and racial lines. "White ethnicity" is seen as an important dimension of

studying and dealing with ethnic diversity.

Section Three: MY ETHNIC VALUES - asks students to examine their views toward ethnic differences. This section is composed of activities that call for clarifying and, when appropriate, verbalizing students' values related to ethnicity. Two key questions considered are: (1) which ethnic differences seem to matter most to students? and (2) how does ethnic affiliation affect students' decisions about their own interaction with ethnic groups different from their own?

Section Four: DOCUMENTING ETHNICITY AND DIFFERENCES - applies the study of ethnicity to the students' community and to society in general. It asks students to document and recognize ethnic diversity so that these differences can be accepted as a normal part of the human condition.

OBJECTIVES

The activities in this unit attempt to reach objectives in three areas--discovery skills, values and value analysis, and recognition and knowledge about ethnic heritage and related concepts.

Discovery Skills

Skills emphasized in the activities are as follows:

1. Collection of data, especially personal and family documents and history
2. Analysis of data
   - A. interpretation
   - B. synthesis
   - C. application
   - D. evaluation
3. Hypothesis formation

4. Hypothesis testing

5. Decision making

No single activity deals with all of these skills. However, many of the lessons include one or more of them.

Values and Values Analysis

Objectives are as follows:

1. Assessing the role of family heritage and ethnicity in personal identity.

2. Valuing human diversity, especially ethnic diversity.

3. Verbalizing value positions when appropriate

4. Examining values in the light of new evidence

5. Acting on values in light of new consciousness about ethnicity, identity,and heritage

Knowledge and Recognition

1. Students will be exposed to data about ethnicity and its relationship to identity and heritage.

2. Students will articulate their recognition and knowledge of ethnic heritage within the framework of five key concepts which provide the conceptual structure for the unit: perception, identity, ethnicity, heritage, and human diversity. (See Organizing Concepts section of this introduction for an explanation of these concepts.)

TEACHING STRATEGIES

The activities in this unit depart from the standard expository didactic approaches found in most curriculum materials. Whenever possible,students are presented with opportunities to discover their own heritage and determine its place in their lives. Moreover, the variety of strategies employed departs from the "read and recite" format of many materials on the market.

Some activities employ discussion as their primary teaching strategy. However, instead of simply giving students a topic or issue to discuss, these lessons provide an activity or starter exercise to spur interest in the topic or issue. Discussion can then proceed with more enthusiasm. Other teaching strategies include collecting data, role playing, simulation, and use of community resources.

ORGANIZING CONCEPTS

Five key concepts are used to identify and organize the activities. Each activity is labelled with the appropriate concept or concepts it employs in the upper right-hand corner of the teacher's instructions. A brief explanation of each concept follows:

1. Perception - Activities labelled "perception" get at how and why people interpret ethnicity and culture through different "lenses." The topic of ethnic heritage has so many social and value dimensions that these activities can be used to help students recognize differences in perception.

2. Diversity - Hand-in-hand with perception is this concept which is dealt with in many of the activities. A consistent theme throughout the unit is that ethnic diversity is a positive value. The authors believe it is essential for students to value diversity if they are to appreciate their own and others' ethnic identities and heritage.

3. Ethnicity - Much attention is given to the concept of ethnicity itself and to the factors of ethnicity which contribute to identity. Activities which carry this label either attempt to define some of these factors or to apply them to the study of ethnicity and genealogy.

4. Heritage - By this we mean activities which focus specifically on tracing and recording students' ancestry. A common heritage among members of an ethnic group is a major factor in ethnic identity. Students may well discover their own ethnicity by tracing their family heritage.

5. Identity - Activities with this label deal with personal identity and its relationship to both ethnicity and ancestry. Ethnic heritage is treated as one dimenstion of identity that may in varying degrees be important to individual students.

WHEN AND WHERE TO USE THE ACTIVITIES

The activities are designed to be used with junior and senior high school students. Most of the materials are easily adaptable for use in in upper elementary grades as well.

They should be used with students only on a voluntary basis. The authors strongly believe that one's own ethnic heritage is one's own business. No attempt should be made to involve students who don't care or who may even resent tracing their origins.

Within the school curriculum this unit is appropriate in any course of study related to history and ethnicity. Specifically, it can be used in social studies, American history, anthropology, sociology, and state history courses. Teachers would do well to identify which of the sections they wish to stress and then choose activities accordingly. Of course, the volume can be used as a complete two-week unit on ethnic heritage as well.

EVALUATION

Many of these materials have been used with a great deal of success by many teachers. It is our intention to continue revising and adding to the unit whenever time permits. We have enclosed an evaluation sheet to encourage you to give us feedback and suggestions. Your input will be greatly appreciated.

We sincerely hope you and interested students reap the many potential rewards this unit has to offer. Finding out who we are is perhaps the single most important task among humans.

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SECTION ONE

ETHNICITY--SOME DIMENSIONS

ACTIVITY #1

Students brainstorm criteria for defining an ethnic group.

PERCEPTION
DIVERSITY
ETHNICITY
IDENTITY

Title: WHAT IS AN ETHNIC GROUP?

Introduction:

Recognizing that even experts disagree on how to define the term "ethnic group," it seems appropriate to elicit students' views on what it means. "Ethnic group," "class," "race," and "culture" are commonly used terms. Their meanings often overlap, and they are at best "fuzzy" concepts in everyday usage.

As stated in the introduction to this unit, it is not our purpose to have you and your students arrive at a precise definition of ethnicity. Rather, this activity should serve as a pretest to get out students' perceptions about our society's ever-growing interest in ethnicity. In subsequent activities students will be asked to assess the role of ethnicity in their own lives and the significance of being a member of an ethnic group.

Objectives:

To list on the chalkboard students' perceptions of ethnic, racial, class, and cultural groups

To identity criteria students use to determine ethnic, racial, class, and cultural groups

To involve students in brainstorming and categorizing

Time: 30 minutes

Procedure:

Step 1: Ask students to individually write down a definition of each of the following terms:

ethnic group
race
class
culture

Reassure students that they need not arrive at exact definitions. As an alternative strategy, you might want to break the class into groups and have each group work on one of the terms to define.

Step 2: Divide the chalkboard into 3 columns. List the students' definitions in the first column of the chalkboard <u>without evaluating them</u>.

Step 3: Next, ask the class to brainstorm as many ethnic groups as they can think of. Groups commonly identified include national groups (Mexican-Americans, French-Americans, etc.), religious groups (Jews), linguistic groups (Arabs), and racial groups (Blacks, Orientals, etc.). List these in the second column of the chalkboard.

Step 4: In the third column on the chalkboard, ask students to list specific things that make the groups they identified in Step 3 different from each other. For example, what makes the Irish different from Chicanos. (Possible responses: national home land, religion, language, physical appearance, heritage, culture.)

Step 5: Ask which of the things listed in the third column would apply to all of the groups listed as ethnic groups in the second column. (Generally, the conclusion is that no single criterion can be applied "across the board.")

Step 6: Ask for a re-evaluation of the definitions of the term "ethnic group" as listed in the first column. (A good but very general definition would include the following observations: a common heritage among group members, how the group and its members identify themselves, and how others identify members of the group.)

Step 7: Ask students how many of them belong to any of the groups listed in column 2 on the chalkboard. (How many students don't consider themselves to be "ethnics"?)

<u>Follow-up</u>:

It is important to help students understand that there are distinguishable factors among the terms "race," "class," and "culture." You may wish to try this same activity, only substitute one of these other terms for "ethnic group." For example, ask students to brainstorm what groups they consider to be racial groups.

NOTE: A good corollary to this activity is "Labels" which can be found in Section Two of the unit. "Labels" emphasizes a point often raised in Step 7 above. Ethnic labels are often perceived to be applicable to "someone else." But when it comes to self-identification, many people find it difficult to apply labels to themselves. You may wish to go directly to the "Labels" activity after completing this one.

READING

Reading for teachers to help sort out definitions of race, class, and ethnicity.

ETHNICITY

Title: RACE, CLASS AND ETHNICITY: A READING
by Steven Lamy

Objectives:

To provide teachers with background information about the terms race, class, and ethnicity

In the next few pages we will attempt to identify the various elements that define class, racial, and ethnic groups. We will stress both the similarities and differences in each of these distinctions. We will focus primarily on 2 concepts--identity and stratification--paying particular attention to how these two factors influence one's social, economic, and political position in a particular society.

Ethnicity is defined as a pattern of self-identity based upon an individual's attitudinal orientation towards symbolic manifestations of their ancestry and origin (Corrado, 1975). Furthermore, an ethnic group is characterized by a distinct culture, which includes a distinctive set of values, beliefs, customs and modes of behavior. This distinctiveness and group differentiation is reinforced and maintained by common custom, language, religion, or territory. Thus French-Canadians consider themselves ethnically distinct from the English-speaking population. This distinctiveness is reinforced by the existence of a French-speaking province, a territory which historically has French affiliation. The intensity of ethnic identity in multi-ethnic societies varies with each society and each group. Some prefer to remember their heritage only on specially designated holidays, St. Patrick's Day or Columbus Day for example, while others see the only hope for cultural survival in separation from multi-ethnic nation-states and seek the establishment of their own ethnic nation (separatist movements have recently occurred in Nigeria with the Biafran conflict, Northern Ireland, Spain, and in Canada).

Racial distinctions are based on physical characteristics. A racial group is a human group which defines itself or is defined by others as different because of certain innate and immutable physical characteristics, (Van den Berghe, 1967). Usually these physical characteristics are used to socially define racial groups. In other words, physical characteristics are believed to affect one's moral and intellectual capabilities. It is

differences in culture and ancestry. Both ethnic and racial distinctions, however, are ascribed, and mobility in multi-ethnic or multi-racial societies is extremely limited and in some cases nearly impossible.

In stratified plural societies (societies made-up of different racial and ethnic subgroups) these distinctions are oftentimes coincidental. The various identities reinforce one another. For example, certain racial or ethnic groups make-up the lower or upper classes, thus class and race or class and ethnicity coincide. Catholics in Northern Ireland are for the most part a lower income group. In Spain, however, the Basque provinces are industrialized and economically well-off. The Basques seek a separate nation because they are unwilling to pay for supports to other poorer regions of Spain. They feel that income generated in their region should be used for programs only within the Basque homeland. Class differences in most cases pervade and reinforce systems that are stratified according to racial and ethnic distinctions. Implicitly, class is a part of any analysis of racial and ethnic stratification.

Racial and ethnic identity patterns, although similar in many respects, are not easily lumped together. A social system stratified along ethnic lines is more flexible than one which is divided racially. Culture can be learned, pasts and heritages can be forgotten, and new patterns of behavior can be adopted. Is not the goal of nation-building the assimilation of various groups into a melting-pot society? It is, however, extremely difficult to alter physical characteristics that make one distinct from others. If those differences are recognized as socially significant, mobility within a society is severely restricted. Thus race adds a special element to future analysis, as racial distinctions are more insidious and less responsive to efforts of acculturation and assimilation.

Once we go beyond the problems associated with racism and ethnocentrism we can begin to focus on the more positive aspects of differences. The comparative analysis of ethnic and racial groups in this context focuses on the common cultural factors of language, religion, traditions, values, and beliefs. We must also attempt to understand the interdependent nature of these identity concepts. Class can and does coincide with both race and ethnicity further complicating stratification patterns or divisions within a society. Conflicts are likely to be more intense and resolutions are more difficult to attain. Race and ethnicity are the primary identity concepts with status and power associated with class, as an intervening and coincidental factor. Without understanding of the dimensions of these concepts, the inequities associated with access to resources in societies can not hope to be [redacted]resolved.

ACTIVITY # 2

Students collect data that represent human diversity. Then, they are given an opportunity to express their feelings toward differences.

PERCEPTION
DIVERSITY

Title: VALUING DIFFERENCES

Introduction:

We tend to value conformity because it makes us feel accepted and comfortable. A central theme in this unit, however, is valuing human diversity. Section 3 consists of a series of activities that asks students to document diversity, especially ethnic diversity. "Valuing Differences" serves as an introductory exercise in documenting and analyzing attitudes about diversity.

Objectives:

To collect data about human differences

To analyze why differences matter to humans

Time: One class period

Procedure:

Step 1: Two or three days in advance of doing Step 2 of this activity, ask students to bring in as many pieces of evidence as they can that they think represent ethnic and cultural differences. (For example, recipes, letters, pictures, objects, heirlooms, etc.)

Step 2: Spread out the pieces of data on a table.

Step 3: Ask students to study the materials gathered and then list on the chalkboard as many differences as they can think of that are represented in the collection. In other words, how do the objects make groups of people distinct from each other?

Follow-up Questions for Students:

1. Which differences listed matter to you most?

2. Which groups are represented by the collection?

3. Try to get students to express their feelings about the differences they perceive in the collection. Does this collection contain data that might be perceived as threatening to the identity of another group? (For example, is there a religious book that contributes or outrightly condemns another group?)

4. What kinds of diversity seem to cause the most volatile conflicts in our society?

SECTION 2

ROOTS: TRACING YOUR HERITAGE

ACTIVITY # 3

Students fill out a questionnaire which helps them assess the importance of ethnicity in their own lives.	IDENTITY PERCEPTION HERITAGE

Title: ETHNICITY IN MY LIFE

Introduction:

Why study ethnicity? Ethnicity may be important because we live in a neighborhood where people practice ethnic customs and beliefs. It may be important to understand why some groups of people dislike other groups of people. One might conclude that ethnicity is not very important in their own life, but that it is in the lives of others. Hence, understanding ethnicity could provide a clue to understanding those around us. In any event, in this activity students are given a questionnaire to help determine how much your ethnicity means to them.

Objectives:

To recognize ethnicity in one's personal and family life

To recognize some of the factors that determine ethnic affiliation and identity

Time: 2-3 hours

Materials Needed: One copy of the QUESTIONNAIRE (Handout 1)
One copy of the CONCLUSIONS sheet (Handout 2)

Procedure:

Step 1: Pass out copies of the questionnaire (Handout # 1, ETHNICITY IN MY LIFE) and ask students to take it home with them and fill it out as completely as they can. It may help to have a relative help them with some of the questions. Then, instruct students as follows:

Step 2: After you have filled out the QUESTIONNAIRE, write in your responses to the items on the CONCLUSIONS sheet (Handout # 2).

Step 3: Bring the QUESTIONNAIRE and CONCLUSIONS sheets to class with you. Either in small groups or with the class as a whole, discuss the following:

1. Compare your answers on the CONCLUSIONS sheet with others in your class. How would you explain the fact that other students have different responses to the questions?

   Which questions do you feel would tell you most about your own ethnicity? About someone else's ethnicity?

2. Do you find that your ethnic background matters less to you than it does to others in the class? If so, why do you suppose this is true? Do you find that you are less concerned or more concerned about your ethnic affiliation than are your parents? Other relatives? How would you account for the different feelings about ethnicity in your family?

3. As an option to filling out the CONCLUSIONS sheet, write a summary statement or paragraph on the following topic and share it with others in your class: WHAT MY ETHNICITY MEANS TO ME.

ACTIVITY #4

A starter activity for tracing students' family origins.

HERITAGE

Title: MY PEDIGREE

Introduction:

Tracing one's ancestry can be both a worthwhile and at the same time a frustrating experience. This activity is designed to get students started. Again, we wish to emphasize the voluntary nature of asking students to trace their heritage. Only if students indicate that they want to delve into their origins should they be asked to do so. Depending on the student, there will be various stumbling blocks--adopted child, inadequate records, fears on the part of parents of disclosing certain information. Therefore, use discretion as you proceed with the activity.

Objective:

To gather and record dates, places,and names of one's family origins

Time: Varies, depending on quality of personal records

Materials: Handout #3, How to Proceed; Handout #4, Ancestry Chart; Handout #5, Tips; various resources suggested below

Procedure: (Outlined in Handout #3,"How to Proceed")

Bibliography:

Frank Allaben and Mabel Washburn, How To Trace and Record Your Own Ancestry. New York: National Historical Co., 1932.

Gilbert Doane, Searching For Your Ancestors. Bloomington, Minn.: University of Minnesota Press, 1973.

E. K. Kirkham, Simplified Genealogy for Americans. Deseret Book Co., 1968.

E. K. Kirkham, ABC's of American Genealogical Research. Deseret Book Co., 1955.

Norman Wright. Building an American Pedigree. Brigham Young Press, 1974.

Genealogy, Boy Scout Merit Badge Manual. Boy Scouts of America, 1973.

ACTIVITY # 5

Students gather their family's favorite folk tales as part of their genealogical information.

HERITAGE

Title: FAMILY FOLKLORE

Introduction:

Every family has its own set of stories handed down through generations by word of mouth. Students may have overlooked some of these favorite stories about things that happened to some of their relatives. In this activity students interview their relatives to gather their own family's folklore.

Objectives:

To add a personal dimension to gathering data about family history

To record and think about one's family traditions and tales

Time: Varies

Materials: Handout # 6, "My Family's Folklore"

Portable tape recorder (optional)

Procedure:

Step 1: Distribute copies of the handout, "My Family's Folklore."

Step 2: Instruct students to interview three or four of their favorite relatives. If their relatives live far away they may have to correspond by mail. The task is for students to gather as many bits of family folklore as they can. In other words, what are the family's treasured tales? Aunt Susie chasing an uncle around the barnyard with a broom, perhaps?

Follow-up:

(1) Ask students to write a few sentences about how the information they've collected has helped them better understand their own and their family's behaviors.

(2) Ask students how many of their tales relate to their family's ethnic background.

ACTIVITY # 6

Students add an ethnic dimension to their genealogies by collecting and recording family practices related to religion, customs, language, etc.	ETHNICITY HERITAGE IDENTITY

Title: FAMILY CUSTOMS

Introduction:

This activity completes our guidelines for the genealogies. Students should be encouraged to go beyond what is asked for in this unit. These guidelines are only meant to provide starting points. FAMILY CUSTOMS asks for information about family traditions related to ethnicity.

Objectives:

To collect information about family practices related to ethnicity

Materials: Handout # 7, "My Family's Customs"

Time: 1 or 2 hours

Procedure:

Step 1: Distribute copies of the handout "My Family's Customs."

Step 2: Instruct students to interview their favorite relatives. If their relatives live far away, again, ask them to correspond by mail. Students should gather as many of the family customs as they can and list them in the appropriate category on the handout, e.g., "My family has a heritage of orthodox Judaism," would be placed under the category of "religious customs."

Follow-up:

Ask students to write a few sentences about how they would assess the role of ethnicity in their own and in their family heritage and identity.

ACTIVITY # 7

Students sort out portions of their identity by assessing the use of labels in both self-identification and identification of others.	PERCEPTION DIVERSITY IDENTITY

Title: LABELS

Introduction:

In recent years a great deal of attention has been given to ethnic heritage and its role in a person's identity. Until the late sixties one could almost conclude that paying attention to ethnic differences had negative implications. "We are all Americans underneath the surface" might describe this general climate of the times. Placing emphasis on ethnic differences was often viewed as undermining the development of national character.

With the emergence of the civil rights movement in the sixties came a renewed focus on the importance of one's ethnic identity as part of one's total personal identity. This activity involves students in assessing the role of ethnicity in their lives by asking them what labels they might apply to themselves. Many students may find that ethnic labels are inappropriate for them, at least initially. Moreover, as part of ethnic identity, students can see how the labels they apply to themselves compare with those applied to them by others. Finally, this activity asks, what does it mean when we refer to someone by using an ethnic lable?

Objectives:

To determine a label or labels students would apply to themselves

To compare self-identification labels with labels used by others

To recognize the tendency of humans to see their own groups as diverse from each other, and members of other groups as similar to each other

Time: 45 minutes

Materials: Handout # 8,"Labels and Me"

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Procedure:

Step 1: Ask students to rank order the labels on the handout, "Labels and Me," that they think apply to them. In other words, in order of importance to each student, they are to place a "1" by the label they feel most appropriately describes them, a "2" by the label of second-most importance to them, and so on. There are, of course, no right or wrong answers in this activity. If students find that a particular label means as much or as little as another label, that is fine.

Step 2: Ask students to answer the three questions at the bottom of the handout.

Step 3: If they wish, students can share their answers to questions 1 and 2 on the handout with others in the class. This step should be completely voluntary.

Questions:

1. Do all students identify themselves in the same way? How do they account for different labels used?

2. How many students label themselves primarily according to ethnic group? Why do you suppose this is true?

3. What does it mean when you refer to someone with a label? (Generally, it means you are referring to them in accordance with a perceived set of significant differences. They are recognizable because of these differences and are labeled accordingly.)

SECTION THREE

MY ETHNIC VALUES

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ACTIVITY # 8

Students test their own attitudes toward ethnic differences.	PERCEPTION DIVERSITY

Title: MY VALUES AND DIFFERENCES

Introduction:

This activity is a self-test relating personal beliefs to ethnic attitudes. It is based on material written by Gordon Allport. (Gordon W. Allport, *THE NATURE OF PREJUDICE*).

Objectives:

To examine some characteristics of prejudice

To explore students' feelings about prejudice towards differences

To discover whether students can recognize prejudicial statements

Time: 40-45 minutes

Materials: Handout # 9, "The Prejudiced Personality"

Procedure:

Step 1: Ask students to break into groups of 3 or 4.

Step 2: Write the statements listed below Step 6 on the chalkboard.

Step 3: Read the following instructions to students:

"On the chalkboard you will find statements of opinion in quotation marks. For the next 15 minutes you and the rest of your group are to discuss which of the statements have anything to do with prejudice. Elect a spokesperson for your group. They should be ready to report the group's conclusions at the end of the 15-minute period. Jot down the number(s) of those statements the group feels has very little to do with prejudice."

Step 4: Discuss group's responses to the statements and why or why not students feel the statements relate to prejudice.

Step 5: Distribute copies of handout # 9, "The Prejudiced Personality."

Step 6: Discuss students' reactions to Allport's statements.

STATEMENT 1: "There is only one right way to do anything."

STATEMENT 2: "If a person does not watch out, somebody will make a sucker out of him."

STATEMENT 3: "It would be better if teachers would be more strict."

STATEMENT 4: "Only people who are like myself have a right to be happy."

STATEMENT 5: "Girls should learn only things that are useful around the house."

STATEMENT 6: "There will always be war; it is part of human nature."

STATEMENT 7: "The position of the stars at the time of your birth tells your character and personality."

ACTIVITY # 9

In this activity students spend time with other students jointly participating in experiences that reflect their ethnic heritage.

DIVERSITY
ETHNICITY
HERITAGE
IDENTITY

Title: WHICH DIFFERENCES MATTER?

Introduction:

As students may have inferred from their work in Section 2 of the unit, all of us participate in activities that are directly connected with our family heritage. Many of these activities are a part of tradition and are important in determining who we are. Ethnic factors play an important role here too. The way we practice our religion, how we get married, what sports we enjoy, foods we eat, and how we entertain ourselves are affected by our ethnic affliations. In this activity students share these experiences with other students in the class demonstrating the role of ethnic heritage in their social activities.

Objectives:

To participate in an experience with other students that reflect one's ethnic heritage

To document the relationship between ethnicity and social, religious activities

Time: 1-2 hours (varies)

Materials: Handout #10 "Which Differences Matter To Me?"

Procedure:

Step 1: Choose a partner or partners, ones with whom you feel at ease.

Step 2: Choose from among the ethnic experiences listed in student handout #10 at least one event to participate in.

Step 3: Make arrangements to observe and/or participate in the event. Check with local newspapers, events calendars, etc. to make the arrangements.

Step 4: Discuss the following with your partner(s) after you have attended and observed the event together:

1. How did you feel while you were observing the event or ceremony?

2. Were you asked, in any way, to participate? How did you react to the suggestion?

3. If you attended more than one event, which did you find most unfamiliar to you? Which was most familiar to you? Why?

4. How was the event similar or different from activities in your life?

5. Would you be interested in going out again and attending another of the items listed? Explain.

Evaluation:

Make a scrapbook or write an essay about the event or ceremony and your feelings toward it.

ACTIVITY # 10

As a more in-depth experimental learning activity, this provides a follow-up to "Differences that Matter."

DIVERSITY
ETHNICITY
IDENTITY

Title: SWITCHING ROLES

Introduction:

It is possible to identify several levels of understanding of another culture or ethnic group. Most curriculum limits itself to dealing only with intellectual understanding, if even that is achieved. We feel that materials should provide some opportunity for students to explore deeper, more "affective" levels of understanding. We also realize that not all students may be able to participate in the experience outlined below. But, through sharing experiences with those who were unable to participate, the activity might enhance their understanding of differences as well.

Objectives:

To follow up "Differences that Matter" with some first-hand experiences with ethnic differences

Time: Approximately one day

Procedure:

Step 1: Choose a partner of the same sex who is of a different ethnic group than yours. (Possible pairs: Black-White; Chicano-Anglo; Irish-American-Native American; etc.)

Step 2: Make arrangements to visit with that student for a day. You should discuss at considerable length the implications of doing so. Will you feel so out of place that the activity might do you more harm than good?

Spend the day with the person both in and out of the house. (You'll need to make all of the appropriate arrangements and check with parents, other relatives, etc., for permission of course!)

Things to look for and note:

Speak each other's language, as much as possible, if applicable.

Wear each other's clothes.

Attend each other's church services, other family/cultural activities.

Learn and practice each other's customs, mannerisms, etc.

Step 3: After the day's role switch, discuss the following:

1. Were each of you comfortable with the new role you took on?

2. What specific things did you learn about the other person and their group that you were unaware of at the beginning of the day?

3. What specific things did you learn about yourself and your attitudes about the other person's group?

4. What differences between your lifestyle and your partner's lifestyle did you find most difficult to deal with? Least difficult? Why? Do you think most people in similar situations would react this way? Explain.

Evaluation:

Find a medium (written, pictures, spoken, drawings, etc.) to express your feelings about the following: MY FEELINGS ABOUT_____ ARE DIFFERENT NOW, BECAUSE_____. Keep this reaction statement with you and examine it again in a few months.

ACTIVITY # 11

Students are asked to make forced-choice actions to a series of statements related to certain ethnic practices.

PERCEPTION

Title: OK - NOT OK

Introduction:

Ethnic diversity is common. This diversity is often the focal point for discriminatory actions towards one group by other groups. In this exercise, students are given statements reflecting common discriminatory practices. After responding to all statements as actions that are "OK" or "NOT OK," students discuss why ethnic diversity should or shouldn't be allowed in the circumstances described.

Objectives:

To decide when behaviors based on ethnicity are acceptable and when they are unacceptable

To examine the rationale behind making value judgments on the actions and values of others

To document personal tolerance of ethnic diversity

Time: 45 minutes

Materials: Handout #11, Diversity: OK - NOT OK

Procedure:

Step 1: Distribute copies of "Diversity: OK - NOT OK."

Step 2: Allow 5-10 minutes for students to mark their answers on the handout.

Step 3: By a show of hands, obtain class responses to each of the items and record the responses on the chalkboard.

Step 4: Go through each of the items eliciting opinions on what wasn't OK according to the class.

Step 5: Write a paragraph on the following: I BELIEVE IT IS RIGHT FOR RELIGIOUS, ETHNIC GROUPS TO PRACTICE THEIR CUSTOMS AND BELIEFS AS LONG AS. . .

Evaluation:

Discuss the paragraphs. How tolerant are people of ethnic differences? In which situations are people most likely to discriminate against the behavior of other ethnic groups? Should people be more accepting of these ethnic differences?

ACTIVITY # 12

Provides a format for examining ethnic discrimination attitudes.

PERCEPTION
ETHNICITY

Title: THE WILL

Objective:

To help clarify values regarding ethnic discrimination

Time: 40-45 minutes

Procedure:

Step 1: Divide your class into two groups. Separate the groups into two different rooms.

Step 2: Distribute copies of "Mr. Smith's Will" (Anglo donor) to one group and "Mr. Smiths Will" (Afro-American donor) to the other group. Instruct each group that they have 20 minutes in which to reach group consensus on the two questions at the bottom of the slip of the paper. If there is a great deal of disagreement among members of the group, they can decide to issue a majority report and a minority report if they so desire. "Mr. Smith's Will" is Handout # 12.

NOTE: Neither group should know that the other group has a different version at this point. It is sufficient to tell curious students that both groups have Mr. Smith's will.

Step 3: At the end of the 20-minute group discussion period, bring both groups together for debriefing.

Debriefing Questions:

1. (Allow students to discover for themselves that there were two different versions of Mr. Smith's will.) Begin with the following question: Which man, Mr. Smith or his lawyer, would your group side with and why?

2. What, if any, were some of the minority opinions within your group?

3. Were there significant differences in the answers between the two groups? If so, why?

4. What are your conclusions about the morality of what Mr. Smith did, regardless of which ethnic groups are involved?

ACTIVITY #13

Students fill in a map of a hypothetical community by distributing the population according to their ideas about where various ethnic groups should live.

PERCEPTION
ETHNICITY
DIVERSITY

Title: PLANNING ETHNIC COMMUNITIES

Introduction:

In this activity students identify and think about the geographic location of ethnic groups within a community. The ideas as reflected in the maps are then compared with the actual ethnic distribution as found within the students' community.

Objective:

To recognize students' feelings and thoughts about the population distribution in the "ideal" ethnic community

Time: 45 minutes

Materials: Copies of handout #13 "Plan A Community" for each student

Procedure:

Step 1: Using the map in the "Plan A Community" handout, ask students to fill it in as they think the IDEAL community should be organized.

Step 2: Sample maps indicate four ways to distribute the groups. Ask students to study the samples. Draw them on the chalkboard. Have students compare their maps with those on the chalkboard.

Step 3: Some questions for discussion:

1. Why did you distribute the groups the way you did?
2. What kinds of problems would be solved by your scheme?
3. What kinds of problems might be created by your scheme?

4. Show your map to someone else in the class. What problems do they think would be solved/created by your map? What problems do you think would be solved/created by their map?

5. What can happen if differences are emphasized in a community?

6. What can happen if similarities are emphasized in a community?

Step 4: Obtain a street map of your community.

Can students identify and draw boundaries that identify ethnic neighborhoods?

Does this map resemble the ones they drew or one drawn by the teacher?

Identify some of the factors that interacted to account for the location of people in your community. Write down two actions that, if taken, would result in your communities' ethnic boundaries resembling those on the "ideal" map you drew.

Evaluation:

Interview 2 or 3 people. Ask them to give you five reasons why people live in ethnically separated neighborhoods. Which of these reasons make sense to you? Which don't?

This activity was adapted from materials developed by Jarrell McCracken, Manual High School, Denver Public Schools, Denver, Colorado.

ACTIVITY #14

Students role-play judges in a contest to select the "American of the Year."

PERCEPTION
ETHNICITY

Title: AMERICAN OF THE YEAR

Introduction:

This activity provides an interesting way for students to define the "ideal American." It also asks them to consider what role ethnicity plays in defining what they think of as "American."

Objectives:

To select the "ideal American" based on students' perceptions of various characteristics.

To assess the role of ethnic background in selecting an "ideal American."

Time: 40-45 minutes

Materials: Handout 14, "Candidates for American of the Year"

Procedure:

Step 1: Ask students to break into groups of 5 or 6.

Step 2: Distribute one copy of the handout to each student.

Step 3: Instruct students as follows:

"You and the other students in your group have been selected to serve on a national election committee to select the American of the Year. On the handout are listed candidates for the award. You and the rest of your group must be unanimous in your decision to choose the one best candidate for the honor. A spokesperson from your group should explain to others in the class why each candidate was selected or rejected. Your group has 20 minutes to make its decision."

Questions:

1. What qualities were most important to your group in choosing a winner?

2. What qualities were least important to your group?

3. If your group could not arrive at a winner in the allotted time, why not?

4. Which one of the candidates comes closest to your image of the "ideal American"? Explain.

5. How much did ethnic background affect your group's decision? Explain.

6. If none of the candidates fit your group's image of the ideal "American of the Year," write out a profile of a hypothetical person who should receive such an award. Which qualities do you think are most important? What is this person's ethnic and national background? Is it useful to try to identify any one person as "American of the Year?" Such awards often imply that there is an ideal American that we should become. Is there not a possibility that there are many ways to be an ideal American? If so, write a letter to the editor of a newspaper expressing your opposition to awards that imply there is one way to act or look. Such contests are contrary to encouraging the ethnic diversity found in the United States.

SECTION FOUR:

DOCUMENTING ETHNICITY

ACTIVITY #15

ETHNICITY
PERCEPTION
DIVERSITY

Students evaluate their schools based on their recognition and support of programs and posters related to the ethnic makeup of their school.

Title: A CHECKLIST FOR SCHOOL

Introduction:

Having students evaluate the school's handling of multi-ethnic studies and ethnic differences can be an important part of their ethnic experience. Below are some guidelines in the form of a questionnaire should you and your students decide to make a evaluation of your school.

Objectives:

To collect data and analyze attitudes in your school towards ethnicity

To evaluate the adequacy of school policy and programs in meeting the needs of students' heritages.

Time: 1 class period

(Size of groups: should be done in groups of 5 or 6)

Materials: Run off sufficient copies of the enclosed checklist, handout #15 "Ethnic Heritage and Our School," to survey 10% of the student body, faculty, and staff of your school, plus 5 extra copies, (10% represents a good, random sampling).

Procedure:

Step 1: The survey should be administered randomly; that is, students should select respondents on a non-discriminatory basis.

Step 2: Ask one of the groups to compile a master list of responses using a blank copy of the handout.

Step 3: Run off a transparency of the results, or record them on the chalkboard.

Step 4: Ask a group to assess where respondents in your school stand on each of the items in the guidelines--"STRONGLY," "SOMEWHAT," "HARDLY AT ALL," or somewhere in between.

Step 5: Hold a class discussion on how ethnicity is treated in your school.

Follow-up:

Devise a program to emphasize ethnic and multi-ethnic heritage in your school. Write an article for the school newspaper to praise your school's strong points. Write suggestions to improve the school in those areas where it is weakest. Turn these ideas into someone who can help implement such improvements.

ACTIVITY #16

Contains a specific format for students to design an ethnic directory for their community.

ETHNICITY
HERITAGE
DIVERSITY

Title: MAKING AN ETHNIC DIRECTORY

Introduction:

One way to learn about ethnic groups in the community is by compiling a listing of ethnic organizations, restaurants, etc. In many communities this task becomes quite involved. It is suggested that each group of students who wish to do the activity choose one ethnic group and compile a directory for it.

Objectives:

To recognize the existence of ethnic institutions in the community

To recognize ties between the ethnic institutions in your community and the culture of origin

Time: 3-4 hours (will vary with size of community and extent of students' involvement)

Materials: 4 or 5 copies of Handout #16 , "Ethnic Directory," for sample purposes

Procedure:

Step 1: In groups of 4 or 5, ask students to select an ethnic group they would be interested in researching. In a smaller community, each group could choose a different section of the directory to assemble. (Each group would work on all ethnic groups.)

Step 2: Begin the research and compilation project using the Yellow Pages of the telephone directory.

NOTE: If you have other resources available to begin with, that would be even better. The availability of telephone books in most communities makes the above suggestion suitable as a starting point. Students will need to make contacts by phone, by visit,

and by letter, perhaps, in order to get sufficient data for the directory.

Step 3: The following format or table of contents is suggested for compiling the directory:

1. Cover - design should be expressive of the general values of the ethnic group.

2. Essay (3 or 4 paragraphs or photographs) on the particular ethnic group--its history, location, influence, values, religious affiliation, etc.

3. Advertisements of ethnic restaurants, churches, and other organizations could be included. Some of these could be found in the Yellow Pages and could be xeroxed and pasted into the directory. However, it would be best to get these pieces of data from the community organizations which support the particular group.

4. "Who's Who?" in your ethnic group's community. Profiles of prominent people in your city or community who are affiliated with a particular ethnic group.

5. Ethnic recipes.

6. Directory of stores, restaurants, churches, institutions, organizations, newspapers, radio programs, TV programs, school programs, etc. Each listing should include address, phone number, and a brief description (if applicable) of the place or organization.

7. Index.

NOTE: We have included sample pages from an Ethnic Directory of Detroit as an example of what you could do in this project.**

Evaluation:

Each group in the class should be prepared to show its directory to the rest of the class and explain what they learned about the particular ethnic group they chose to research and about the ethnic makeup of the community.

**Handout #16 was reprinted from ETHNIC DIRECTORY I, The Heritage of America, published by Southeastern Michigan Regional Studies Center, 111 E. Kirby, Detroit, Michigan 48202.

ACTIVITY #17

Students utilize the telephone book to identify schools, churches, restaurants, and other places and groups that have ethnic influence.

ETHNICITY
DIVERSITY

Title: LET YOUR FINGERS DO THE WALKING

Introduction:

Local resources such as churches, restaurants, and social organizations can be a "gold mine" for learning about the ethnic makeup of your community. This activity can provide students with a useful index of these organizations.

Objective:

To recognize that a telephone directory and city map are "data banks" for learning about ethnic groups in the community

Time: 1 or 2 class periods (approximately)

Materials: Handout "Let Your Fingers Do The Walking," city map with street guide, city telephone directories, 1 per each member of the group. (Note: if you live in a rural area, you might choose a geographical region or group of towns and locate telephone books and maps for each.) Colored pins: 50 each of 10 colors.

Procedure:

Step 1: Get together with a group of about five other students. (Number may be less, depending on class size.)

Step 2: Make certain you are equipped with materials as described above. Fill in the handout sheet given to your group.

Step 3: Work at your own pace. Near the end of each class period, one person in your group should write up a brief account of what took place in your group for the day.

ACTIVITY #18

Students uncover ethnic biases in textbooks by analyzing selected passages.

PERCEPTION
ETHNICITY

Title: ANALYZING TEXTBOOKS

Objectives:

To read and analyze several statements about ethnic groups and peoples in other countries, checking for bias and distortion

To check personal observations about bias and distortion with other peoples observations

Time: 90 minutes

Materials: Handout #18 - Questions for Analysis, Handout #19-Format for Analyzing Statements, Handout 20-Textbook Quotations

Procedure:

Step 1: Ask students to read through the quotations. As they read, if some of the statements strike them as having bias, incompleteness, innaccuracy, etc., refer to the handout "Format for Analyzing Statements" and fill in the chart according to their personal judgement.'

Step 2: Ask students to get together with a group of 3 or 4 others in class and compare information they have recorded on the chart.

Step 3: What biases do students now recognize by sharing information with the group? Ask Students to respond to the rest of the class.

---

*It is not the intent of this activity to single out any author and/or publisher for criticism. The statements contained on the cards were taken, oftentimes, out of context of the other materials in the texts. Accordingly, no citations are included on the cards. The idea is to have students learn to recognize statements out of context, as well as recognize biases and distortions.

Follow-up:

Ask students to choose at least one of the following:

1. Go back through at least five of the statements and add, delete, correct or otherwise change the working so that the statements are more accurate and less biased. Then, share your "new" statements with others in the class. Are there things that you still overlook in your rewriting?

2. Write a story about one of the ethnic groups in the cards. Arrange the cards so that you use all the cards in the packet that pertain to the one ethnic group (for example, write a story about the Arabs, using the cards that refer to Moslems, Middle East, Egypt, and Arabs). Share your story with the rest of the class. How is the group portrayed? How would you and the class change the story to make it more accurate? How would you go about checking out the accuracy of the statements in the story?

3. Using the format provided on the "Format for Analyzing Statements," go through your school textbooks or other school materials and do analyses of at least five statements you run across in them.

The statements on the cards were taken from three secondary sources (i.e., sources that deal with content analysis):

Project Stride, *A GUIDE TO ANALYSIS OF SCHOOL BOOK CONTENT;* Handbook #2, "Evaluating Print Materials from a Mexican-American Perspective;" and Handbook #3, "Evaluating Print Materials from a Chinese-American Perspective." Far West Laboratory for Educational Research and Development, General Assistance Center, October, 1974.

Karen Pliskin, "Ethnocentrism in American Children's Social Studies Books," Private Paper, 1974

"Draft Paper on Ethnic Studies," Illinois Office of Education.

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EVALUATION QUESTIONNAIRE

The Center for Teaching International Relations is interested in receiving your comments regarding these materials. Please fill out this questionnaire and return it to the address below.

1. Which of the activities in Teaching about Ethnic Heritage did you find most useful, and why?

2. Which of the activities did you find least useful, and why?

3. What suggestions do you have for improving this unit?

In you have materials on ethnic heritage that you or your school district have developed and wish us to look them over and consider them for publication, feel free to send us copies.

Center for Teaching International Relations
Graduate School of International Studies
University of Denver
Denver, Colorado 80208

ETHNICITY IN MY LIFE

Questionnaire

Place a check mark (✓) by the items which you feel apply to you:

____1. I attend the same church my parents attend.

____2. My parents attend the same church their grandparents attend(ed).

____3. I dress differently than other kids in my school.

____4. I celebrate certain holidays that the majority of Americans do not.

____5. I speak English with a heavy accent.

____6. My religion requires that I not celebrate certain holidays in our nation.

____7. I would prefer to marry someone of my own religious and/or racial group.

____8. Everyone in my home speaks English as their predominant language.

____9. At least one of my parents came to the United States from another country.

___10. At least one of my grandparents came to the United States from another country.

___11. In my family we practice customs I would consider different from those of most Americans.

___12. My family feels that it is important that we attend events and ceremonies related to our national/religious background.

___13. We live in the city and neighborhood we do because we share certain customs and beliefs those around us hold.

___14. I frequently speak two languages.

___15. It is important for me and my family to socialize with people who have similar backgrounds.

___16. I feel it is important to keep family traditions alive.

___17. I feel it is important to use another language besides English.

___18. I would like to visit the country my family came from more than any other foreign country I can think of.

___19. It bothers me when other people make fun of another group's customs and language.

___20. I belong to a club or organization that is related to my family's religious and national background.

___21. I was born in the United States.

___22. My family has always spoken English.

___23. My family name has always been the same, even generations ago.

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ETHNICITY IN MY LIFE

Conclusions

Based on your responses to the QUESTIONNAIRE and your discussion with your parents or other relatives about the QUESTIONNAIRE, answer the questions below:

1. I am a member of a family with strong religious-language-social-customs ties. (If so, write down what each of these ties is, e.g., religious = Catholic; language = Spanish; social = live in the same neighborhood as others in our group; customs = dress as do members of our religious, social group.)

2. These ties my family has are very important to me. Why, why not?

3. The emphasis on ethnic groups and on differences among peoples is dangerous. I feel we should all try to forget our cultural and ethnic differences and recognize ourselves as Americans first. Do you agree or disagree? Explain your answer, if you wish.

4. I feel that participating in events, practicing customs, and keeping my ties to an ethnic group are very important and have little or nothing to do with my being a good American. Do you agree or disagree? Explain your answer, if you wish.

5. Recently, I have become more aware of my ethnic background and would like to find out more.

Agree_____ Disagree_____

6. The subject of ethnicity is NOT important to me at this time.

Agree_____ Disagree_____

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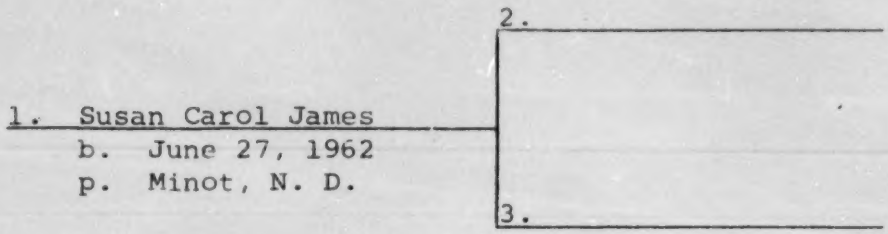
HOW TO PROCEED

To fill in your ancestry chart, follow these steps:

Step 1: Using Handout#4, Ancestry Chart, start with you as No. 1. Beside the number 1 print your full name in pencil. Under your name, print your date of birth after the letter b. Print your birthplace (city and state or country) after the letter p. The letters in parentheses are left for you and your children to fill in at the appropriate times.

At this point your chart should look like this:



You have completed one generation -- yours.

Step 2: Next, go to number 2 and print in full your father's name. Under his name, print his date of birth beside the letter b. Then print his place of birth beside the letter p. Add the date of his marriage by the letter m, and the place he was married by the letter p. If applicable, put in his date of death beside the letter d and his place of death beside the letter p (both city and state or country).

Step 3: Next, go to number 3 and print in your mother's full name beside the number. Then, proceed to fill in the rest of the information called for as you did for your father in Step 2.

Step 4: Follow the same procedures for your grandparents and great-grandparents as you did for your mother and father.

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Ancestry Chart

(PEDIGREE)

Ancestors of:

64

60

1.
b
p
(d)
(p)
(m)
(p)

Paternal

Maternal

2.
b
p
d
p
m
p

3.
b
p
d
p

4.
b
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d
p
m
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5.
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9.
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10.
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p
d
p
m
p

11.
b
p
d & p

12.
b
p
d
p
m
p

13.
b
p
d
p

14.
b
p
d
p
m
p

15.
b
p
d & p

KEY
b = born
p = place
d = died
m = date married

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HANDOUT #4

Tips

1. Whenever possible, verify the information on your chart with primary documents -- birth certificates, baptismal records, death certificates, marriage certificates. This is the only way you can be certain your information is correct.

2. Keep a record of the sources you've used to fill in the chart. It would be a good idea to purchase a loose leaf binder for your genealogy. Put down full references: whose birth certificate? Where was it found? etc.

3. Be certain to get <u>complete</u> information -- full names, dates, places. Then, as mentioned in 1. above, be sure to document the information with primary sources.

Sources & Resources

The following is a list of possible information sources and some tips on how to use them:

1. <u>Birth, death, marriage, baptismal, etc. records</u>. Be certain to obtain full information if you can get it or copies of the records. Then, make a record of these sources in your notebook as mentioned above.

2. <u>Your Family</u>. This is probably one of the first sources for information you'll be inclined to use. One method you can use to gather information is the interview technique. If you don't have access to a tape recorder, be sure to write down information about your chart from relatives in a special section of your notebook.

3. <u>County Courthouses</u>. Records there contain wills, marriage licenses, death certificates, and land records.

4. <u>National Archives</u>. Contains the national census records. These can provide data such as the names of everyone living in a household, the year they immigrated to the U. S., and their national origins.

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"My Family's Folklore"

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My Family's Customs

Religious and Church Customs:

Dress and Clothing Customs:

Language Customs (other languages spoken? dialects? accents?):

Marriage and Wedding Customs:

Travel Customs (between U.S. and nation of heritage or origin):

Food Habits (list kinds of foods eaten down through the generations):

Neighborhood Customs (What kinds of neighborhood has your family lived in -- ethnic, class, etc.):

Social Customs (Social events attended related to family's ethnic and religious background):

Other Customs Related to Ethnicity or Culture:

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Labels and Me

On your own, rank order the following labels according to their importance in your life. For example, if you feel it's most important to identify yourself as a unique individual, place the number "1" in the space in front of that label. If you would identify yourself as a Teenager second, place a "2" in front of that label. If you feel labels should not be important at all in your life, place an "X" by the item "prefer no label for myself."

_____American

_____Catholic

_____Protestant

_____Jew

_____Other religious group?_____

_____Teenager

_____Male

_____Female

_____Student

_____Athlete

_____Black

_____White

_____Mexican-American

_____Afro-American

_____Chicano(a)

_____Hispano

_____Spanish-American

_____Irish-American

_____Oriental

_____Native-American

_____Other racial group?_____

_____Other ethnic group?_____

_____My given name

_____Human being

_____I prefer no label for myself

_____Labels other than those listed

_____

_____Unique individual

1. Most importantly, I call myself_____

_____

2. I think others would primarily label me_____

3. What do you think it means when you refer to somebody else with a label?

_____

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"THE PREJUDICED PERSONALITY"

The exercise you've just completed might have proved helpful in sorting out elements of personality that tend to characterize prejudice. According to Gordon W. Allport, a famous sociologist, all of the beliefs your group dealt with on the chalkboard describe the prejudiced personality:

According to Allport, prejudiced people tend to endorse the following beliefs:

1. There is only one right way to do anything.

2. If a person does not watch out, somebody will make a sucker out of him.

3. It would be better if teachers would be more strict.

4. Only people who are like myself have a right to be happy.

5. Girls should learn only things that are useful around the house.

6. There will always be war; it is part of human nature.

7. The position of the stars at the time of your birth tells your character and personality.

Certain types of propositions are endorsed by highly prejudiced more often than by tolerant people:

The world is a hazardous place in which people are basically evil and dangerous.

We do not have enough discipline in our American way of life.

On the whole, I am more afraid of swindlers than I am of gangsters.

Says Allport, "At first sight these propositions seem to have nothing to do with prejudice. Yet it is proved that all of them have. This finding can only mean that prejudice is frequently woven firmly into a style of life."

Do you agree with Allport or not? Explain.

How would you go about finding out whether or not all of the statements would apply to a prejudiced personality? Is there any way to measure? If you cannot think of a way to measure the statements in relation to prejudice, does any of the exercise really matter?

Gordon W. Allport, The Nature of Prejudice. New York: Doubleday and Co., 1958.

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WHICH DIFFERENCES MATTER TO ME?

Suggested list of Ethnic Experiences (Choose at least one; two or three would be even better!)

Marriage: Wedding ceremonies, bridal showers, parties, receptions, etc.
Polish, Italian, Jewish, Greek, Buddhist, etc. wedding.

Funerals: Church or funeral home service, graveside service. Irish wake, Indian burial ceremony, cremation, etc.

Other Religious Ceremonies: Synagogue service, mass, church services, Bible-prayer meeting, Mormon service, etc.

Special Religious Ceremonies: Protestant baptism, Catholic baptism, Jewish circumcision, Christian confirmations, Bar and Bas Mitzvahs, etc.

Schools: Look in your yellow pages for types of schools in your community -- Catholic, Greek, Seventh Day Adventist, Hebrew, etc.

Ethnic Holidays: Chinese New Year (Hsin Nien), St. Patrick's Day, May Day, Trung Thu, Pesadas, Cinco de Mayo, Tet, Custer Day, Sham al-Nessim, Tango-No Sekku, The Asking Festival, July 4th, American Indian Day, Martin Luther King Day, etc.

Ceremonies of Ethnic or Religious Organizations: Japanese Association, Sons of Italy, Masonic Order, Eastern Star, Job's Daughters, B'nai B'rith, NAACP, Church Youth Groups, Knights of Columbus, Danish Brotherhood, St. Peter Claver Society, etc.

LOOK IN YOUR LOCAL NEWSPAPER AND CHECK FOR SPECIAL ETHNIC EVENTS IN YOUR COMMUNITY.

THE ABOVE LIST IS ONLY MEANT TO SUGGEST THE KINDS OF EXPERIENCES YOU CAN OBSERVE.

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ETHNIC DIVERSITY: OK - NOT OK

Below are some statements you are to respond to. As you read each statement, decide whether you think the situation described is OK or NOT OK. We are asking for your personal opinions. When you've decided whether the statement is OK or NOT OK, write either OK or NOT OK in the blank to the left of the statement.

_____1. A religious group decides to continue its practice of polygamy despite laws in the United States specifically prohibiting polygamy.

_____2. A religious group expels its members for practicing divorce, intermarriage, and drinking.

_____3. A wealthy member of the community dies and leaves $500,000 to an all-White boys school. A clause in the man's will stipulates that the school must not allow members of the opposite sex or of other races to attend.

_____4. A school schedules most of its activities on a night when most students are involved in church affairs.

_____5. Spanish-speaking students refuse to take classes unless all reading materials and instruction are in Spanish.

_____6. An African heritage bookstore refuses to sell its books to Whites.

_____7. A privately owned country club refuses admission to all but Caucasians.

_____8. A hospital financed by a particular religious group provides free services for members of the religious group, but charges for services rendered to members of other faiths.

_____9. Teachers and students continue to mispronounce a student's last name even after he tells them the correct pronunciation.

_____10. Whites are forced to pay admission to a Regional Indian Pow-Wow, while Indian spectators get in free.

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Mr. Smith's Will

Mr. Smith is a wealthy Anglo citizen who is lying on his death-bed. Present in the bedroom is Mr. Smith's lawyer who has arrived on the scene to make out Mr. Smith's will. Mr. Smith has decided to leave his money to build a hospital that will provide free medical care for persons of Afro-American descent. The lawyer argues that the decision is unfair and discriminatory since it excludes members of other ethnic groups, and that it perpetuates inequality in our society.

WHICH MAN, MR. SMITH OR HIS LAWYER, WOULD YOU SIDE WITH?

WHY?

HANDOUT #12

Mr. Smith's Will

Mr. Smith is a wealthy Afro-American who is lying on his death-bed. Present in the bedroom is Mr. Smith's lawyer who has arrived on the scene to make out Mr. Smith's will. Mr. Smith has decided to leave his money to build a hospital that will provide free medical care for persons of Afro-American descent. The lawyer argues that the decision is unfair and discriminatory since it excludes members of other ethnic groups, and that it perpetuates inequality in our society.

WHICH MAN, MR. SMITH OR HIS LAWYER, WOULD YOU SIDE WITH?

WHY?

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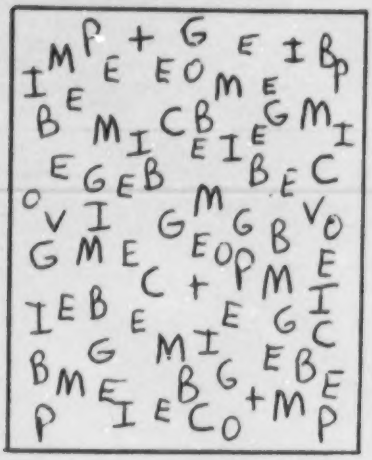
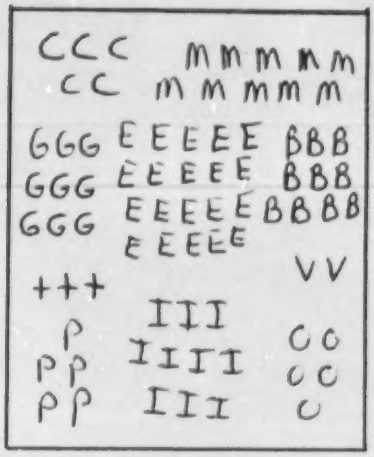
Sample Maps

1. Total Assimilation

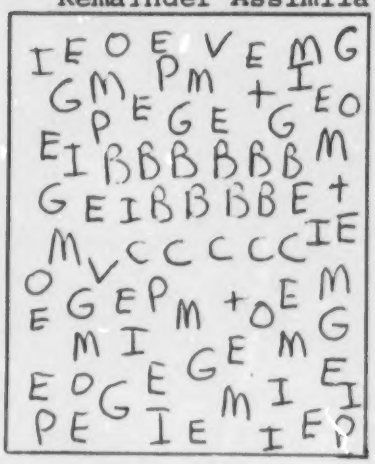


2. Total Separation



3. Partial Assimilation

4. Complete Separation of two groups, Remainder Assimilated



PLAN A COMMUNITY

Distribute the Ethnic Population showing the geographic location where you think these groups should live.

KEY: Each: M represents Chicanos (MMMMMMMMM)
C " " Chinese (CCCCC)
E " " English (EEEEEEEEEEEEEEEEEEE)
B " " Blacks (BBBBBBBBBB)
G " " Germans (GGGGGGGGG)
+ " " Cubans (+++)
V " " Vietnamese (VV)
I " " Irish (IIIIIIIIII)
O " " Italians (OOOOO)
P " " Polish (PPPPP)

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CANDIDATES FOR AMERICAN OF THE YEAR

Mr. Ronald Jenkins, Scarsdale, New York. Mr. Jenkins is sponsored by the Scarsdale University Health Club. Age 31--married 13 years, 2 children--salesman, Intertech Corporation--graduated with honors from Cornell University--President, Americans for America, Scarsdale chapter-President, Fourth of July Club--Secretary-Treasurer, Scarsdale chapter of the International Organization of Odd Fellows--hobbies include fishing, hunting, baseball, football, basketball, physical fitness.

Ms. Loretta McDole, Santa Fe, New Mexico. Sponsor: League of housewives--Age, 52--Married 25 years, 5 children--Housewife--Eleventh grade education--Secretary-Treasurer of the Santa Fe Scottish Rites Organization--President of the United Scottish Clans of America--Treasurer PTA and Santa Fe League of Housewives--hobbies include sewing, cooking, nostalgia.

Denise Rodriquez, Denver, Colorado. Sponsored by the United Mexican-Americans for Action. Age, 21--single, lives alone, no children--Director, Center for Women in Politics--MA degree in Sociology from University of Colorado--Consultant, Mexico in America Institute--President, UMAS (at University of Colorado during college years)--hobbies include reading, swimming, tennis.

George Ahmad, Detroit, Michigan. Sponsor: Detroit Chamber of Commerce. Age, 37--married, wife and 3 children live with his parents in Lebanon--has recently applied for U.S. citizenship--Consultant, Midoc Engineering Co.--Doctorate in Chemical Engineering from American University, Beirut, Lebanon--listed in Detroit's "Who's Who in the Arab-American Community"--Member, Americans for Democratic Action--hobbies: writing, reading, boating, fishing.

Janet Holloway, Waldo, Kansas. Sponsored by University of Kansas Newman Club. Age 18, married, no children--student in physics--worked her way through all schooling (was raised in an orphanage in Salina, Kansas)--Miss America candidate from Kansas last year--hobbies: piano, ballet, macrame.

Rudolfo Onoco, Sao Paulo, Brazil. Sponsored by the Organization of American States. Age 34--married, 5 children--businessman, seller for Expo Coffee Co.--Attending night school in Sao Paulo to learn English--16 years an official in the Brazilian government.

Gloria Straightneck, Browning, Montana. Sponsored by the Native-American Indian Faculty. Ms. Straightneck is a full-blooded Blackfeet. She lived on the Blackfeet reservation all her life (72 years)--Has 9 children, 17 grandchildren--Teaches Blackfeet language on the reservation.

Jack Fortrana (J.B.), Atlanta, Georgia. Sponsored by American Manufacturers Association. Age, 61, married 41 years, 3 children--President of the Board, Superking Grocers--Inherited multi-million dollar fortune from his father--Exalted Ruler, Atlanta Elks Club--member Atlanta Chapter of the NAACP--Atlanta Boys' Club sponsor--Member of Boys' Club Board--Rotary Club--Contributor to many charities (refuses to claim his contributions as income tax deductions), plans to will $5 million to the United Negro College Fund--Hobbies include golf, reading.

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ETHNIC HERITAGE AND OUR SCHOOL

You have been selected to participate in a school survey conducted by _____class in _____. Below is a list of statements. You are asked to place a check mark (✓) in one of the three columns by each of the statements. You do not have to answer all of the questions. Your participation is voluntary. Should you decide to include other comments, please do so on the back of the survey. Thank you for your time.

RATING			GUIDELINES
Strongly	Somewhat	Hardly at all	
			1. Are ethnic differences apparent in your school?
			2. Are ethnic differences emphasized in the school curriculum (courses, textbooks, other materials, teachers' and students' attitudes, etc.)?
			3. Does your school library and resource center have a variety of materials of the histories, experiences, and cultures of many different ethnic groups?
			4. Do school assemblies, speakers, holidays, etc. reflect ethnic differences?

RATING			GUIDELINES
Strongly	Somewhat	Hardly at all	
			5. Do extra-curricular activities include most ethnic groups present in your school?
			6. Does school policy accommodate ethnic behavior patterns and differences?
			7. Do school policies make provisions for recognizing and commemorating the holidays and festivities of different ethnic groups?
			8. Do school policies respect the dignity and worth of students as individuals and as members of ethnic groups?
			9. Does the makeup (numbers) of the school staff reflect the ethnic makeup of the community?
			10. Is the school staff multi-ethnic and multi-racial despite the ethnic and racial makeup of the community?
			11. Does the school do in-service teacher training in multi-ethnic studies?
			12. Does the curriculum reflect the ethnic learning styles of students within the school community?
			13. Are the curriculum and teaching in the school designed to help students live in a multi-ethnic, multi-cultural society?

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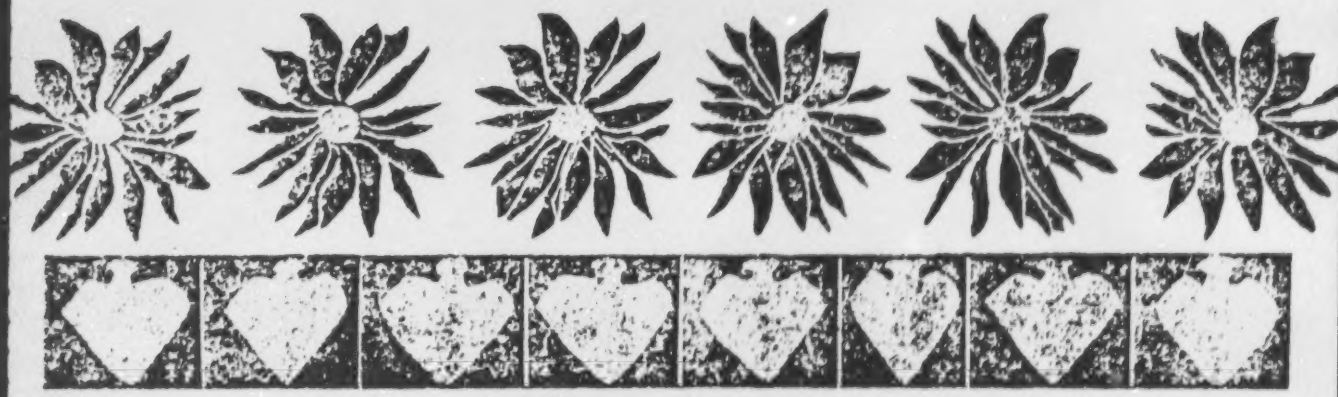
ETHNIC DIRECTORY I

The Heritage of America



INFORMATION
ETHNIC ORIENTED MEDIA
RESTAURANTS
AROUND THE WORLD RECIPES
CHURCHES
NATIONALITY ORGANIZATIONS

79

SOUTHEASTERN MICHIGAN REGIONAL
ETHNIC HERITAGE STUDIES CENTER

"LET YOUR FINGERS DO THE WALKING"

Purpose

To enable you and other members of your group to go out into the community to locate institutions and organizations concerned with ethnic identity and problems.

Materials your group will need

One city telephone directory for each student
City map with street guide (one for the entire group)
Colored pins - minimum of 50 of each of 10 colors
Cork board or bulletin board to put map on

Procedure

Step 1 - Some Simple Exercises:

A. Thumb through the white pages of your telephone directory and concentrate on the surnames you see. When you spot a surname that reminds you of a certain ethnic group, jot it down along with the ethnic group you think it represents. Continue this procedure for about 10 minutes. (Note: If your telephone directory is very large, you might want to divide the white pages into sections and assign each section to a member of your group.)

1. Which ethnic surnames have the longest listings?

_____

Does this information correspond with what you know about the ethnic makeup of your community?_____

Explain:_____

2. What precautions would you take in associating the listings with particular ethnic groups?_____

_____

3. How many different ethnic groups were you able to jot down in the 10-minute period?_____List them here:_____

4. What criteria did you use to identify an ethnic group in this exercise?_____

_____

B. Locate listings for physicians and dentists in your Yellow Pages. Which ethnic groups can you identify from the surnames of the people listed?_____

_____

Would you say any particular ethnic groups dominate these professions?_____ If so, which ones?_____

_____

Does this correspond with your preconceived notions about which groups tend to have proportionally higher numbers of doctors and dentists?_____ Explain.

_____

C. Thumb through the Yellow Pages slowly. What evidences of ethnic influence do you find?_____

_____

_____

Step 2 - Private Schools

A. Locate listings for private schools in your telephone directory.

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B. Which ethnic groups maintain separate school systems for their children?_____

Why?_____

_____

C. How strong is ethnic influence in education in your city?_____ (Compare the listings of private schools with those of public schools.)

Step 3 - Social Service Organizations

A. Locate listings under "Social Service Organizations" in your Yellow Pages.

B. Which ethnic groups have the largest number of listings?

_____

C. Use your map to spot what sections of the city these organizations are in. Are they generally located in central sections of the city?_____Suburbs?_____

_____Other places?_____

D. Which organizations have you not heard of before doing this exercise?_____

_____

If you're interested, call them up and ask what their function is in your community. Write down what you find out in your conversations here:_____

_____

_____

Step 4 - Restaurants

A. Locate the section in your Yellow Pages labeled "restaurants."

B. Examine the restaurant listings and advertisements and jot down the ethnic groups represented in the listings:_____

_____

_____

_____

C. Using your colored pins, color code the ten largest ethnic groups according to the restaurant listings.

D. You and the rest of your group should now locate several restaurants from the listing by using the corresponding colored pins and placing them on the appropriate places on the map.

F. After you have located the restaurants, answer the following questions:

1. Which ethnic group has the largest number of listings in the restaurant section?_____

2. Are there clusters of certain kinds of restaurants in certain areas of your city?_____ If so, where are the clusters and what kinds of restaurants are located there?_____

_____

Would you expect to find high concentrations of those particular ethnic groups living where the clusters of restaurants are on your map?_____

Explain_____

Does this check with your knowledge of the distribution of ethnic groups in your city?_____

Explain_____

3. From the listings in the Yellow Pages, what foods are served more than others?_____

_____

Are any of these foods representative of particular ethnic groups?_____ Which ones?_____

_____

4. Can you tell from the listings and advertisements if some restaurants are more "authentic" than others?_____ If so, how?_____

What does "authentic" food mean?_____

_____

Why do you think authenticity of the food is important to its owners and clientele?_____

_____

F. What hypotheses about ethnic groups in your community can you make using the listings under "restaurants"?

_____

What hypotheses about ethnic groups in your community can you make regarding location of ethnic groups?____

_____

_____

G. Which groups might not be represented proportionally according to the number of restaurant listings?_____

_____

Why not?_____

_____

Step 5 - Churches

A. Given the hypotheses you made about ethnic groups in your city from the restaurant listings in your Yellow Pages, what are some of your hypotheses regarding churches and their locations in your community:

1. What denominations do you think will have the largest numbers of listings?_____

_____

2. In what sections of the city do you think these various churches would be located?_____

_____

Turn to the section of your Yellow pages under "churches." Using the city map and colored pins verify the hypotheses made above.

B. Do churches such as the Church of Jesus Christ of Latter-Day Saints and the Baptist Church represent ethnic groups?_____ Explain your reasoning:

_____

C. Where are the Catholic churches in your city?_____

_____

Which ethnic groups live in these areas?_____

_____

How does this check with the clusters of restaurants in those areas?_____

D. Saints in the Catholic church have national origins. Which saints representing which nationalities can be found in your listings?_____

_____

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QUESTIONS FOR ANALYSIS

Introduction

How's your ethnocentric sensitivity? Do you readily recognize bias in what you read in school? Here is an opportunity for you to check out your ability to recognize and evaluate different kinds of statements about ethnic groups and peoples in other countries.

Contained in the Handout, "Textbook Quotations" are statements about other countries and about a number of ethnic and racial groups. The statements were taken from textbooks used in U.S. schools, published during the 1960s and early 1970s. An interesting point here is that school textbooks are often assumed to be "unbiased" simply because they are developed for use in a school setting.

Your job is to read the statements and decide which ones you feel contain misleading and/or biased information. Some of the statements may appear more biased than others at first sight. But, after you compare your findings with others' in your class, you may find your sensitivity to ethnocentric bias has been enhanced a bit.

Questions for Analysis

1. Does the statement <u>exclude</u> or <u>omit</u> people it shouldn't?
   Example: The typical secretary of the 1960s wore her skirts much shorter than other women of the era.
   What's wrong? (What about male secretaries?)

2. Does the statement contain a stereotype or generalization that attempts to typify the behavior of a certain group of people to the exclusion of any other behavior?
   Example: The Japanese wear impressive mustaches and laugh loudly at the wrong times.
   What's wrong? (Behaviors described do not apply to all Japanese.)

3. Does the statement contain <u>patronizing</u> language?
   Example: The child-like faith of the primitive peoples of Western Samoa gives them immunity to the onrush of Western Technology.
   What's wrong? ("Child-like faith"?)

4. Does the statement contain dehumanizing language?
   Example: The American Indian, like the animals of the plains, subdued nature with remarkable prowess.
   What's wrong? (Comparing Indians with animals.)

5. Does the statement portray "others" as measured by U.S. and/or Anglo standards?
   Example: The uncivilized Aboriginees of Australia, unlike us, know no courts, no modern conveniences, and do not realize the value of work to achieve a higher standard of living.
   What's wrong? You supply the answer!

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HANDOUT #19

FORMAT FOR ANALYZING STATEMENTS

No. of Statements you think are biased.	What is wrong with the statement?	How would you change the statement?	Why is your statement better?

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Textbook Statements

1. In Latin America, life centers chiefly around the home. Earning a living is generally a responsibility of all members of the family. On farms women and children often work in the fields beside the men. The making of pottery, jewelry, or baskets is carried on in the home by all members of the family working together. Among the Indians, the woman is often the head of the family. In families of Spanish tradition, the father is the head of the house.

2. Palm wood is used for the doors and roofs of Arab houses. The few pieces of furniture that Arabs have also is made from the wood of the date palm.

3. (Egypt) On many farms...oxen can be seen pulling wooden plows...wheat is sometimes threshed by the hoofs of horses. These old-fashioned methods of farming account for the lower yields of crops in the Mediterranean region as compared to yields in most countries of Northwest Europe or the United States.

4. High in the mountains of Ecuador live primitive Indians who hunt with blowpipes and poison arrows, and who practice their tribe's age-old customs. On the other hand, Latin America has many modern cities that look like those in the United States.

5. Until very recently these (Middle Eastern) countries meant little or nothing in our lives. Now they play a big part. But if we do not promote stable, peaceful conditions and economic advancement in these lands, they are very likely to slip under the wing of communism. This would make Russia a major power in the Middle East, give her control of the Suez Canal and the Persian Gulf oil fields, and endanger the trade and security of the Western World.

6. A visitor to Egypt may feel that in the farm villages he is seeing the same scenes that are painted on the tombs of the pharaohs. But if he looks carefully he will see changes coming. In many villages a public fountain now brings pure water to the people. Once, they got their water from irrigation ditches. Some villages have electricity. New lands are being irrigated, and today the water supply for irrigation is more dependable thanks to new dams and reservoirs on the upper river.

7. Today the area of North Africa and the Middle East is considered one of the "trouble spots" of the world. Much fighting has gone on in the area--specifically between Israel and its Arab neighbors. To understand the troubles of North Africa and the Middle East, we need to understand Arab nationalism. We also need to understand the problems faced by the nations of the area.

8. Pretend that you are Asad or Yusif or Milihah. Write a story about what your life will be like when you are grown up. If you wish, you can choose one of these sentences to begin your story, or you may have an idea all your own.

There are some things I enjoy about being a Bedouin. There are some ways I think I could improve the life of the Bedouin. I would do many things to teach my children to be a good Bedouin. It will make me feel good to be headman of a large family. The duties of a headman will be hard work.

9. The nomads are peaceful now, but in other ways the passage of time hasn't changed them. Just try to get one to live anywhere but under the stars! If you offered him a bed in the finest hotel in the world, he'd probably sleep on the sidewalk instead.

10. The roofs of village houses are always flat. In the daytime they are hot, and no one goes up to them. But at night they come alive. The people go up to play their tom-toms and their flutes. The women dance and the men smoke their <u>narghiles</u>---water pipes---and watch the dancing women...

There are people of many different nationalities in the city. Usually their clothes identify them. The Arabs wear a head shawl with a camel's hair crown encircling it. Their gowns fall to their feet. Arab women are veiled and often have tinkling arm bands. Iranians wear a kind of felt derby hat that has no brim. Turks wear a fez on their heads and yamanis on their feet--red or yellow slippers without heels and with curled-up toes.

11. The nomad Arab is not a son of the desert but father of it; he has created large areas of desert by his own neglect.

12. Tribal raids were usually good clean fun and only occasionally, when they involved a blood feud, were there serious casualties. Like American Indians the Bedouins preferred to attack suddenly at dawn.

13. The Patriots of Spanish America had to fight much longer for their independence. In part, this was because there were fewer educated people than lived in the North American colonies. A large part of the population of Venezuela was made up of ignorant Indians and mestizos.

14. Jordan is important because many of the holy places of the Christian world are located there.

15. For several years, Jordan has been the scene of a struggle between the supporters of communism and Jordanians who are friendly to the Western nations. Because of this friendship, the United Arab Republic has tried to overthrow the government of Jordan. Fortunately, the communists as well as those people friendly to the UAR have so far been defeated.

16. ...even before this revolution and the fighting that has gone since, Yemen was a source of trouble. Often the Yemeni tribespeople attacked British soldiers who are based in the colony of Aden.

17. ...we are in Moslem country. At once, the physiognomy of the people assumes a harsher cast, the expressions are more sullen, the smiles fewer. For Moslems, life is no laughing matter, no storms of grief for them followed by the sunshine of an Easter morning. Just a treadmill of existence, to be followed by the promise of Paradise in an afterlife.

18. Arabs are lighthearted by nature. There is nothing they like so well as a good joke. Where else in the world can you hear public laughter today? We are so concerned with our problems, our search for money, for status, that we seldom relax. Yet an Arab cafe or Bedouin tent is always loud with the sound of sidesplitting fun.

19. The pity of it is that, of all non-Europeans, the Arab is best suited to think and work in the Western way.

20. Most Southerners felt that slavery was good and ought to be defended.

21. The typical American of the time felt that his wife should be dependent upon him.

22. Africans brought to this country were inferior beings from "primitive cultures."

23. (Native Americans) Armed only with bow and arrow, the tomahawk, and the war club, and ignorant of any military art save the ambush, they were ordinarily no match for well-accoutered and vigilant whites. For that matter, they had shown little capacity to subdue nature and, as they lived mainly by hunting and fishing, their resources were precarious.

24. Galileo was the astronomer who discovered the moons of Jupiter, Marie Curie was the beautiful chemist who discovered radium.

25. ...most immigrants, regardless of origin or location in their newly adopted country, soon became a part of the life in America, just as had the colonial immigrants who came before them.

26. American labor resented the Irish who were often so used to poverty that they could be hired for low wages.

27. The war (World War I) had also revealed some alarming facts in regard to our foreign population....Over ten percent of the people here could not speak English.

28. The Chinese worker asked for such small wages that other workers were at a disadvantage. As a result of these feelings, in 1883 Chinese laborers were excluded from the United States.

29. In spite of hardships, prejudice, and attempts to cling to old ways, most immigrants adapted themselves rapidly to America. Jobs were abundant and land was cheap.

30. The children of the immigrants were caught between two cultures, and felt at home in neither. They were free to live on the streets of their new home.

31. ...and one Chinaman rounded out the number.

32. Because the "new" immigrants were seemingly so different in language, political background, and social customs, the older Americans began to wonder whether they could ever be assimilated (absorbed) into the mainscream of national life. The new immigrants were usually poor, and often (except for the Jews) unable to read and write even their native language. They settled together in slums or ghettos in the cities, in "little Italys", "little Polands," and so on. Here, they clung to their own familiar language.

33. Many colorful festivals dot the Mexican calendar. They feature music and dance. The fun-loving Mexican people are particularly fond of dancing.

34, One of the most striking features of Aztec life was the possibility of its sudden termination. The Aztecs made human sacrifices that took place before thousands of on-lookers at elaborate ceremonies.

35. The people who settled in Texas were being harassed by the Mexicans. The Texans were used to their American freedoms. So they organized a drive to stop their harassers. The Mexicans retaliated by sending an army to quell the rebellion. The Texans made a last stand at the Alamo. The Mexicans defeated the brave Texas settlers.

36. Ancient ways of life are still followed in Mexico's villages. Farmers still cultivate their fields with old-fashioned hand implements. But these traditional farming methods are gradually being replaced by more advanced, modern ones.

37. Historically, many Mexican-Americans have been characterized by a passive, "what will be will be" type of philosophy. But this may be true of people of Latin descent generally, at least in the Americas, and may explain the relative lack of technological development among them.

38. It is evident that Mexican-Americans in our society do not hold a proportionate number of high-paying jobs. One theory suggests the reason for this is their inability to keep strict time schedules. In short, too many of them simply never do things on time.

39. The Chinese diet is monotonous: few cattle are raised in the country, so there is no milk, butter, or cheese.

40. Sunday is a day of rest in the other countries of the world. In China, the calendar had no weeks, so there could be no day of rest on Sunday.

41. Chinese-Americans have shown themselves to be loyal citizens, devoted to the laws of the United States. They proved their loyalty by fighting bravely in World War I and II, and in Korea and Vietnam. They commit very few crimes, and are a hardworking people.

42. The farmers plant seeds and grow grains on the terraces. This helps them grow more food. Isn't terrace farming a very clever way to use hills as farmlands?

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